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THE CHURCH RECORD.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 197.]

Our attention is next to be directed to the first canon of 1804.

1804. It is hereby required that on the election of a minister into any church or parish, the vestry shall deliver or cause to be delivered to the bishop, or where there is no bishop, to the Standing Committee of the diocese, notice of the same in the following form, or to this effect.

We the church-wardens (or in case of an associated rector or assistant minister, we the rector and church-wardens,) do certify to the Right Rev. (naming the Bishop) or to the Rev. (naming the President of the Standing Committee,) that (naming the person) has been duly chosen Rector (or associated rector, or assistant minister, as the case may be,) of (naming the parish, or church or churches.)

Which certificate shall be signed with the names of those who certify.

And if the bishop or the standing committee be satisfied, that the person so chosen, is a qualified minister of this Church, the bishop, or the president of the standing committee, shall transmit the said certificate to the secretary of the convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect, be a presbyter, the bishop or president of the standing committee, shall proceed to have him inducted according to the office established by this Church. But, if he be a deacon, the act of induction shall not take place till after he shall have received priests' orders, when it shall be the duty of the bishop or president to have it performed.

But if the Bishop or Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses; and shall confirm or reject the appointment, as the issue of that inquiry may be.

No minister who may be hereafter elected into any parish or church, shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall, as such, have any vote in the choice of a Bishop, until he shall have been inducted according to the office prescribed by this Church.

The 17th canon of 1789, and the 3d canon of 1799 are hereby repealed.

This canon in the first place, makes induction necessary, in all cases of the election of a minister to a parish, and deprives the minister not inducted, of some of his highest privileges.

It refers also to the office of induction, "established by this Church." To that we must now turn, for by this reference it is made part of the canon. The rubrics in the office, (so far as they are important in elucidating the legislation of the Church, on this subject,) are as follows:—

"*The day being appointed for the new Incumbent's induction, at the usual hour of Morning Prayer, the Inductor attended by the new Incumbent and one or more presbyters appointed by the Bishop, (or where there is no bishop, by the clerical members of the Standing Committee,) for that purpose, shall enter the Church. Then, all the clergy present standing without the rails of the altar, except the officiating priest who shall go into the desk: the Wardens, (or in case of their necessary absence, two members of the Vestry,) standing on the right and left of the altar without the rails: the senior Warden, (or the member of the Vestry supplying his place,) holding the keys of the church in his hand, in open view, the officiating priest shall read morning prayer.*

"*Morning prayer ended, the priest who acts as the Inductor, standing within the rails of the altar shall say:*"—then follows a form announcing to the congregation that the purpose of the assembly, is to induct the person who has been elected, and inviting any one present to show just cause why he should not be inducted. The next rubric thus proceeds:

"*If any objection be offered, the priest who acts as the Inductor shall judge whether it afford just cause to suspend the service. No objection being offered, or the priest who acts as the Inductor choosing to go on with the service, he shall next read the letter of induction; and then shall the senior Warden, (or the member of the Vestry supplying his place,) present the keys of the church to the new incumbent, saying:*

"In name and behalf of —— parish, [or church,] I do receive and acknowledge you, the Rev. *A. B.* as Priest and Rector [or associated Rector, or assistant minister,] of the same, and in token thereof, give into your hands the keys of this church."

Then the new incumbent shall say:

"I, *A. B.*, receive these keys of the house of God at your hand as the pledges of my induction, and of your parochial recognition, and promise to be a faithful shepherd over you, in the name of the Father and of the Son and of the Holy Ghost."*

Such was the office alluded to, in this canon; and to this solemn and public delivery of the keys, it seems difficult to attach any meaning, unless we consider it as a substitute for the formal ceremony of induction in the English Church, by placing the hand of the incumbent upon the keys or ring of the door. Viewed in this light, it appears intelligible enough. It surely was not necessary to introduce so grave a ceremony, for the mere purpose of certifying to the world that the relation of pastor and people had been created by the election of the incumbent; besides, this fact had already been announced in due form by the Inductor. For what then was it introduced? Beyond all question it was designed by those who framed this office, (viz., the bishops, priests, and laymen assembled in General Convention,) to be a *symbolical delivery*. A symbolical delivery of what? The keys of a house placed in the keeping of a person, import the possession of the house to be in that person. They imply that the control of it belongs to that person. The new incumbent in his reply, when he receives the keys from the warden, recognizes the building as "the house of God," and of course takes possession of it, under the symbolical delivery, to exercise over it such control only, as is consistent with its character as the house of God: he virtually pledges himself, that while in his possession, it shall sustain no other character: he takes upon himself the duty, (which must be confided somewhere,) of guarding the edifice from desecration.

What may or may not be desecration, in the judgment of an incumbent, is a distinct question with which we have no concern, in seeking to discover, from this canon, the *intention* of those who made it; and by this canon and office of induction, thus incorporated into it, to us at least it would seem that the highest legislative authority in the

* Office of Induction, &c., &c., published by T. & J. Swords, 1804.

Church has declared the intention to be, by a symbolical delivery of the keys, on the part of the vestry, to confide the custody and control of the church edifice to the minister, for the purpose of keeping it sacred as "the house of God."

The next canon on the subject, was the XXIX. of 1808.

1808. It is hereby required, that on the election of a minister into any church or parish, the vestry shall deliver, or cause to be delivered, to the bishop, or, where there is no bishop, to the standing committee of the diocese, notice of the same, in the following form, or to this effect:—

"We, the Church-wardens, [*or, in case of an associated Rector or an Assistant Minister*, We, the Rector and Church-wardens,] do certify to the Right Reverend, [*naming the bishop*,] or to the Reverend, [*naming the president of the Standing Committee*,] that [*naming the person*,] has been duly chosen rector, [*or* associated rector, *or* assistant minister, *as the case may be*] of [*naming the parish, or church, or churches.*]"

Which certificate shall be signed with the names of those who certify.

And if the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified minister of this Church, the bishop, or the president of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect be a presbyter, the bishop, or president of the Standing Committee, may, at the instance of the vestry, proceed to have him instituted according to the office established by this Church. But if he be a deacon, the act of institution shall not take place till after he shall have received priests' orders, when the bishop or president may have it performed.

But if the bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No minister who may be hereafter elected into any parish or Church, shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall, as such, have any vote in the choice of a bishop, until he shall have been instituted according to the office prescribed by this Church.

This canon shall not be obligatory on the Church in those dioceses or states with whose usages, laws, or charters it interferes. Nor shall any thing in this canon, or in any other canon, or in any service of the Church relative to the office of associated rectors, apply to the Church in those states or dioceses where this office is not recognized by the constitution, laws or canons thereof.

But it is to be understood that this Church designs not to express any approbation of any laws or usages which make the station of a minister dependent on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the Church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the churches of the most acknowledged orthodoxy and respectability.

It is here to be observed, that this canon refers to the office of *institution*, "established by this church." The reference in the former law, was to the office of *induction;* and here we think is the evidence to which we alluded on a former page, that the technical distinction between the two offices was not well understood.

What was this office of institution? Precisely that at present to be found in the book of Common Prayer, and differing in no particular from the office of induction already set before the reader, except in the substitution of the words *institute* and *institutor*, for *induct* and *inductor;* so that, as Bishop White remarks, "the office of induction" was changed *in name* to "the office of institution."* The *thing* remained unaltered. The very same ceremony of a delivery of the keys, accompanied by the same form of words, is retained: and the convention must therefore have supposed, that institution and induction were synonimes.

This canon made another change in that of 1804. It was not, as the former had been, obligatory in all cases. It "rested on recommendation, not on requisition, as before."† But whatever, in the intention of the makers of the canon of 1804, was meant by the formal solemnities in the office of *induction*, it is obvious must here have been meant by retaining the very same ceremonies in the office of *institution*. The name given to the act, cannot possibly change its nature, unless it were plain that such name was given with a full knowledge of its technical import. Here the proof is direct that there was no such knowledge, and consequently no intention to be bound by the strictness of technical language. In truth, the Convention *defines* what it means by institution, by referring to an office prescribing something utterly different from English institution, and precisely agreeing with what they had before called induction. The conclusion follows that they defined institution to mean induction, and by such definition, they effectually shut the door against a construction which would bind them by technical meaning. Further, if any *legal* effects resulted from the performance of the solemn acts in the office of induction, whatever those effects may have been, precisely the same must follow upon institution, because the acts are the same; and the law, regardless of the name, will look only to *the acts done*, and declare the effect of them.

* Bishop White's Memoirs, 2d. ed. p. 34.
† Ibid.

In 1814, by the second canon of that year, it was enacted as follows:

1814. So much of the twenty-ninth canon of 1808, as requires the institution of an assistant minister, in order to his being considered as a regularly admitted and settled parochial minister in any diocese or state, and his having a voice in the choice of a bishop, in consequence of his not having been instituted, and as excludes a deacon from a seat and vote in any convention when he is not excluded by the constitution and canons of the Church in any diocese, is hereby repealed. It is also declared in explanation of the said canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

The last canon on this subject, and that which is at present the law of the Church, is canon XXX. of 1832.

1832. SECT. 1. It is hereby required, that on the election of a minister into any church or parish, the vestry shall deliver, or cause to be delivered to the bishop, or, where there is no bishop, to the Standing Committee of the diocese, notice of the same, in the following form, or to this effect:—

"We the Church-wardens, (or, *in case of an assistant minister*, we, the Rector and Church-wardens) do certify to the Right Reverend [*naming the bishop*] or to the Rev. [*naming the President of the Standing Committee*,] that [*naming the person*,] has been duly chosen Rector [*or*, assistant minister, *as the case may be*] of [*naming the parish or church or churches.*]"

Which certificate shall be signed with the names of those who certify.

SECT. 2. And if the bishop or the Standing Committee be satisfied that the person so chosen, is a qualified minister of this Church, the bishop, or the President of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

SECT. 3. But if the bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

> SECT. 4. And if the minister be a presbyter, the bishop, or president of the Standing Committee, may at the instance of the vestry, proceed to have him instituted according to the office established by this Church, if that office be used in the diocese. But if he be a deacon, the act of institution shall not take place till after he shall have received priests' orders. This provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

And here arises the inquiry; *what are the consequences which follow upon institution?* It is because the question is one practically of much importance, and one on which diversity of opinion is known to exist in the Church, that we have been more particular in our previous remarks under this title; in the humble hope that our efforts may not be entirely useless, in contributing to settle a point of both difficulty and delicacy. By the office of institution then, what right does the instituted clergyman acquire by the act; and what rights, if any, do the wardens and vestry, the *quasi* patrons, relinquish?

Institution, under the XXXIII. canon of 1832, gives to the minister this privilege, that he shall not be dismissed from his charge without the concurrence of the ecclesiastical authority of the diocese. Nor can he, without such concurrence, leave his congregation against their will. On this point there is no diversity of opinion.

What is the extent of the instituted minister's control over the church edifice, in granting or refusing its use first for purposes of *worship*? Has he the exclusive power of determining who of the clergy shall, or shall not, occupy his pulpit or desk? Putting out of view wilful and obstinate conduct in the incumbent, which, as we shall see directly, is fully provided for; and supposing him to be one regularly discharging his duties, and liable to no just reproach or ecclesiastical censure, we answer that *he has such exclusive power.* Such a power is founded first in common sense, as necessarily resulting from the relation which he bears to his congregation, and belongs alike to the minister who is instituted, and to him who is not. He is bound to feed his flock as a good shepherd, that is, to teach them what he, in his heart, verily believes to be the truth of the Gospel. And he is under a higher obligation to do this, than any which *man* can create, an obligation which existed before such a thing as institution was devised; he owes it to God, and he must answer to Him, for the fidelity with which he instructs the people of his charge. He must *watch for their souls as one that must give account.* Man cannot release him from this resposibility; it is therefore a plain dictate of reason and justice, that man should not interfere to prevent him from acting up to his responsibility. Now, it is obvious that if any one but himself may bring before the congregation, as an authorized teacher of the truth of God, an individual professing to bear that character, his people may hear, from his own pulpit, something utterly at variance with what he, in an honest and good heart, has been long preaching to them as God's truth. His labors may all be marred, the work which has cost him so much toil and anxiety, may be undone, and souls, for which every member of his congregation is ready to proclaim him accountable, may be utterly lost and ruined by the interference of those who are yet holding him to his awful responsibility. And in exact accordance with this plain view of common sense, the Church has legislated. She has recognized as sacred, the principle that he shall not be interfered with in the discharge of his spiritual functions among his people. She will not permit a brother clergyman to interfere: *à fortiori*, she will not permit her laity.

Thus in canon XXXI. of 1832, she forbids any clergyman of the Church to officiate in any mode within the parochial cure of another clergyman, without *his* express permission, if he be in his cure. She suffers not the wardens and vestry to say a word authoritatively on the subject, if there be a minister present, having the cure. To him, and him only, in the first instance, must application be made. If he refuse, no vestry can *lawfully* interfere to thwart his determination, by inviting to officiate, the person whom he has thus refused.

So again, by canon XXIII. of 1732, in the case of a minister professing to have been episcopally ordained by some foreign bishop; such minister cannot officiate in any church until he shall have satisfied the incumbent of that church, according to the cannon, that he is what he professes to be. The wardens and vestry here again, are not permitted to interfere if there be a minister over the Church. In both these cases, however, if there be no minister, or if he be absent, the wardens and vestry may admit or refuse a clergyman: but let it be borne in mind, that we are not considering the case of a Church *without a clergyman*: it is readily concluded, that under such a state of things, the custody of the church edifice is in the vestry: the question now before us is, *where there is a clergyman present who has the charge, what are his rights?* and what may or may not be done, where this *no* clergyman, has nothing to do with the determination of that question.

But it will perhaps be asked, what is to be done when a clergyman, physically unable, or obstinately wicked, has charge of a church, and refusing to do duty himself, will yet request no other clergyman to do it? The Church has not been so unmindful of the spiritual interests of her laity, as not to provide for such a case. By Canon XXXI. of 1832, already referred to, upon such refusal of the incumbent, without good cause, to consent to the officiating of some other minister, in his cure, the wardens and vestry have but to prove the fact before the bishop, or standing committee, if there be no bishop; and they are then at liberty to open the doors of their church, and under the bishop's sanction, to invite any regular minister of the Church, to officiate for them. As to the use of the church edifice, therefore, for the purposes of *worship*, we conclude that the exclusive control belongs to the minister when there is one.

We next proceed to enquire what, if any, are the exclusive rights of the instituted minister in controlling the use of the Church, for any other purposes than those of worship? And here it is that the diversity of opinion is greatest. Many, who would deprecate the desecration of our churches, are of opinion that, the right of granting the use the church, belongs to the whole corporation, consisting of rector, wardens, and vestrymen, as the *legal owners* of the edifice; while others contend that it belongs to the instituted minister alone. This question it has been truly said is purely a question of *law*. It is therefore as such, we propose to consider it.

The ground on which the claim of the wardens and vestry, to allow the use of the church, is made to rest, is substantially this: That the church edifices of this country, not having been erected by private patrons, as in England, patronage with all its concomitants, as known to the English common and canon law, is inapplicable here; and that as, in most of the States, the wardens, and vestry, with the rector of each Church, form a corporation, and as such, hold the property in trust, for the use of the congregation, the legal title being in them as a corporation, they have the control of the property, and the rector alone, though instituted, has no power to forbid the occupancy of the church, against their corporate will.

This view we now proceed to examine: It is undeniably true that the English law of advowson's, presentations, institutions, inductions, etc., is not the law here. In determining, however, what is the law, it may be of great importance to understand, as *matter of history* what the English system was, and what our connexion with the English Church was, just before and at the time our own Church laws were made; for these things furnish a key to the intentions of the framers of our canons. While, therefore, it is conceded that English patronage, and English presentation, have not the sanction of authority, or the force of precedent with us; it is yet, (remembering our former connexion with the English Church,) perfectly possible that the Church here may have designed by her legislation, to provide the best substitute which circumstances would permit, for such presentation, institution, etc., and to secure by them such advantages to the Church, as could be secured consistently with our political and ecclesiastical condition. To ascertain whether this has been done, let us, if we can, trace such analogies between the English doctrine of presentation, and what has been prescribed by our own Church legislation, as may serve to show the existence of a common purpose in both plans. An individual patron whose piety and wealth, had been employed in raising a Church, and to whom that Church belonged, until in due form, he divested himself of his ownership was of course not to be found here. Our churches for the most part are built by the contributions of many individuals, and no one of the contributors ever supposed himself in strictness of speech to be a part owner in fee simple, of the property to the amount of his contribution. He was not either a joint tenant or a tenant in common; neither were the contributors to be viewed in the light of partners. What they respectively bestowed was in truth a *donation*, from which they expected to derive no advantage but the incidental one, of having a decent place provided for the public exercise of devotional feeling, alike honoring God, and benefitting their own families and society by the support of the Christian religion. But the idea that they were *purchasing property* in contributing to the erection of a church, never occurred to any one.

But the land with the church built thereon, were nevertheless, in the eye of the law, property; and it was therefore necessary that the legal estate therein, should be vested somewhere, in order to secure quiet possession, and make the building answer the ends of its erection. The expedient of *trustees* was therefore resorted to; who, in the Protestant Episcopal Church, are called, "the Wardens and Vestry." In them the legal estate was placed. They hold as a corporation, (for such they

are, in most if not all the States, either by general or special statute,) in fee simple, but they hold in trust for the congregation.

The ownership being thus, in England, in the patron, and here, in the wardens and vestry, let us now endeavor to trace resemblances. In England, the patron selects the incumbent; here, the wardens and vestry, invite whomsoever of the clergy they please.

In England, the patron presents; here, the wardens and vestry, by the law of the Church, are required to do the same thing.

In England, the presentation is to the bishop, that he may ascertain if the person is "canonically qualified." Here the wardens and vestry are required to present to the bishop the minister whom they elect, in order that he may be satisfied that he is a qualified minister of this Church."

In England, the bishop being satisfied, sends to a proper person his mandate for induction; here the bishop may do the same thing.

In England, the ceremony of induction consists of corporal investiture, a solemn delivery of the church edifice to the incumbent, by the significant token of placing his hand on the key of the door; here, the ceremony of institution, is marked by the equally significant act of the public delivery of the keys of the church, by one of the corporation, in the name, and on behalf of the whole Church.

These resemblances surely are not the result of accident. They were designed, and as the ceremony of induction in England, was known to give two things to the clergyman, viz.: a right to the revenues of the living; and an uncontrolled ownership over the building for the time being; is it an unreasonable opinion that the Church here, by its legislation, meant to do as much of the same things as the circumstances of the country would permit; and that as she could grant no revenues, she meant by conferring the control of the edifice, to do the only other act which gave any significancy to the ceremony she had framed as analagous to an English induction? We cannot, therefore, but believe that the Church meant by the delivery of the keys, to confer the exclusive control of the Church, as to its uses, upon the minister.

But admit that such was the intention of the Church, it will be said, this is but *Church* law, and our inquiry is into the *law of the land*. Both these positions are true, and we therefore must now enter upon another question. It is this: Will not the law of the land so far respect the laws of any religious society in it, as to oblige the members of that society to abide by the true intent and meaning of their own Church law, and thereby, *as between such members*, make that Church law, the law of the land? We think it will. We apprehend the doctrine, as settled by adjudications in many of the States, to be substantially this: that the courts of law enter not into investigations of orthodoxy, and heterodoxy, they undertake not to settle what is, or is not doctrinally true in religion; save as a mere *question of fact*, necessary to determine some ulterior question of dependent right, they give themselves no concern with the peculiar doctrines held by this or that particular communion. Into doctrine, *as doctrine merely*, they make no inquiry; but into Church law and Church usage, into the polity of the Church, into the rules of conduct whereby its members have voluntarily bound themselves, by joining the Church, our courts of justice do and will inquire; and they will uphold such rules, and deem every member of the society to be bound by them, so long as such Church regulations or canons, violate no principal of the constitutional, common, or statute law of the land. If, therefore, the canon of the Protestant Episcopal Church, directing a delivery of the keys to the minister, by the church warden, at the time of institution, really meant thereby, to express it, *as the sense of the Church*, that the control of the uses of the edifice, was thenceforth, and by that act, confided exclusively to the minister, the courts of law will say so, and will not allow any Episcopalian to act contrary to it.

Practical Christianity.

EXCERPTA.

From Dr. Sutton's "Godly Meditations upon the Most Holy Sacrament of the Lord's Supper," recently republished by Appleton & Co., we extract the following "Admonition to the Godly Reader Concerning the Controversy of the Holy Eucharist Against Sundry Reasons of Cardinal Bellarmine."

Our author, we think, here repudiates with sufficient distinctness the Romish doctrine of transubstantiation In some portions of his work, however, we can easily perceive how his language may be construed to countenance the idea of an "*opus operatum*," in the sacraments; though, for ourselves, we do not think he believed in any such efficacy in the Lord's Supper or baptism.

WHEREAS every question, in a case of faith, Godly and devout reader, ought to stand forth at the tribunal of Holy writ, and there to be judged; let it not seem strange unto any, if as once St. Paul appealed unto Cæsar, so we by a course allowable in law, do (evermore due respect had unto the authority of the ancient Fathers) in the first place, and that by good right, make our appeals in cases of controversy unto the Holy Scriptures. For why? In these we not only find the truth safe and sound, notwithstanding all the devices of evil men endeavoring to corrupt the same, yet ever the same, and so confirmed by the consent of the Church, but also the means of seeking out the same truth; which, if we follow, as the best guide, we cannot slip, err, or be deceived.

2. Now the means of seeking out the truth may seem by that of the Prophet Jeremiah, or by Him in Whom the prophet spake, to be thus laid forth: "Ask or inquire for the old way, it is the good way, walk in it." Jeremiah vi. 16. Our Lord and Saviour in the Gospel, in His reply to the Pharisees tempting Him, Why did Moses give them a bill of divorce? answereth, "Moses did it for the hardness of your hearts, but from the beginning it was not so." Matthew xix. 7, 8. Whence it appeareth, that by the old way we come unto the good way, by observing the first institution we find out the true institution; all that are in doubt, all that err, may by this means more easily come to attain and enjoy the same When Almighty God promised unto the people of Israel, by the before-named Moses, a form of framing the tabernacle and the appurtenances thereof, "Look," saith He unto them, "that thou make it after the fashion that was showed thee in the mountain." Exodus xxv. 40. The Prophet Isaiah, to withdraw the people from their diviners and soothsayers, cries out, "To the law and the testimony." Isaiah viii. 20. When Christ casteth buyers and sellers out of the temple, He citeth the Prophet Jeremiah, "My house is the house of prayer, but you have made it a den of thieves." Jeremiah vii. 11. The Apostle St. Paul, setting down unto them the true manner of celebrating the Lord's Supper, saith, "For I have received of the Lord that which also I have delivered unto you." 1 Cor. xi. 23. If at any time the Fathers were in doubt concerning points appertaining to faith, by and by they repaired to the oracle of the Scripture; so St. Ambrose, "Let the Scripture be asked:" so St. Augustine, "Let us ask St. Peter and St. Paul."

By this we see the means of seeking out the truth; which is, how that the Fathers look back to the Apostles, the Apostles to Christ, Christ to the Prophets, the Prophets to the Law, the Law to the first pattern upon the mount.

3. Now of long time, yea, too, too long, O Holy Christ, have we Christians contended about Thy Holy Institution; from the Fathers to Thy Apostles; yea, O blessed Saviour, we come with all reverence, and let us come hand in hand, to consider the first pattern instituted by Thyself. Matt. xxvi. 17. And here first, let the devout Christian call to mind, that He that said of the wine, "This is My Blood," and of the bread, "This is My Body," said also of St. John the Baptist, "This is that Elias," and of Himself, "I am the door," "the true vine," etc. These—"Receive my covenant in your flesh; "By Baptism we are buried with Him;" "Being many, we are one bread, one body;"—are usual phrases in Holy writ.

4. Again, what more meet, than in a spiritual food to admit a spiritual sense? "We did all eat of the same spiritual meat," saith the Apostle. 1 Cor. x. 3. Was it not given after supper, and in small quantity? It is the Spirit that giveth life. I go forward, but by the way, this pious consideration, gathered out of the words of Christ our Saviour, concerning His own institution, doth easily show that to be the nourishment of our souls which is delivered in the Lord's Supper, and doth withal manifest the great excellency thereof.

From the words of Christ, I come unto the Apostle St. Paul, a good interpreter of the same words, one who wanted not care of stirring up the Corinthians to reverence and devotion about this Mystery. Now, what saith the Apostle? He commands no adoration; he speaks not a word of transubstantiation; but only showeth the dignity thereof, in showing both the author and the end.

5. Let us proceed to the orthodox Fathers, that it may appear, Reverend Sir, that we neither, upon a desire of contradiction, nor upon hatred to any, do embrace an opinion newly broached; but look, what we think, believe, and confess, in this main point of Christian Doctrine, the same also the ancient Church hath thought, believed, and with one consent, taught.

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7. But to break off the mentioning of the Fathers, lest in multiplying their names we might seem ambitious, we hear them all, as it is meet, speaking with great reverence of so great a Mystery: but for disputing or reasoning about transubstantiation, we hear not a word. Let their writings be read over, and read over again, and we shall find that they admit of a change, but what a one; of the substance? nothing less; for it remains the same; of the use? it is right, for sure in the Lord's Supper it is Heavenly and Divine.

8. Whereas, oftentimes in the Fathers, we meet with the words, "nature," "substance," applying them to the efficacy of the Sacrament, we are to understand that by these words they intended, first, to draw the people from the outward signs to the substance, and next, to kindle in their affections both reverence and love.

9. Antiquity, therefore, is silent in the plea or the defence of transubstantiation. Sure, yea most sure, it is, that the figurative speeches of the ancient Fathers do no way patronize this paradox.

The sobriety of the same Fathers, let us, their posterity, praise and imitate.

10. And now that we may ingeniously confess that which is a plain case in the sight of God, and not flourish over the truth, with colors of rhetoric, or smother it with the clouds of deceit, we acknowledge that the dignity of this Sacrament is greater than words can express, yea, than the mind of man is able to conceive. If any will exact the efficacy of those five words, "For this is My Body," we answer, it is a great Mystery.

11. Truly we give, and that justly, great respect and reverence to the Holy Eucharist; for whereas bread and wine are elements naturally ordained for the sustenance of the body, by the power of Divine Benediction, they do receive a virtue that, being received of the faithful, they become nourishment of the soul, nay, they become means whereby we are sanctified both in body and soul, and are made the members of Christ.

12. But Christ, some say, in express words, calleth the bread His Body, and the wine His Blood; true, in express words also He calleth Himself a Rock. Right well, saith Eusebius Emisenus, "Comest thou to the Sacrament, consider there the Body and Blood of Christ; wonder at it with reverence, touch it with thy mind, receive it with the hand of thy heart; do not say as the Capernaites, "Master, how camest thou hither?" but, with the disciples, asking no question, be glad thou dost enjoy Him.

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15. The Passover, which Christ kept with His Disciples, was prepared in an upper room. When men brought unto Him a man sick of the palsy, they, in letting down the sick, uncovered the roof of the house. The harder parts of the Paschal Lamb were consumed by fire. Mysteries are, if not contrary, yet often above reason. Well saith St. Cyril, in his third book against Julian, "If human reason waver in things sensible, how much more shall it do so in things beyond sense? Faithless Julian, what if the creation of the Angels excel human capacity, did not Moses well in forbearing to mention it? Assuredly he did well. What if it cannot by reason be conceived how Christ, sitting at the table, should give Himself to His, for sustenance, wilt thou, therefore, by and by, imagine this or that change?"

Let us rather honor Christ in His Mysteries, praise Him for His Mercies, be thankful unto Him for His benefits. Those things which we comprehend, let us admire; those which we cannot comprehend, let us more admire; though words be wanting what to express, let not faith be wanting what to believe.

16. When all is done, the devout estimation of the ancient Fathers, concerning this Holy Sacrament, is not lightly or loosely to be passed over, whose example for piety let us set before the eyes of our mind.

17. Notwithstanding, we look not so much in this case what the Fathers, who were no babes, for the first six hundred years, have determined, as what Christ saith, who is before all. But be it, let antiquity prevail, which way soever men turn them for these curious and needless disputes, sure they were not from the beginning.

18. And now a little to take a survey of the beginning and progress of the doctrine of transubstantiation, when now the envious man watched to sow his tares amongst the wheat, which is of grains the chiefest; to corrupt gold, which is of metals the purest; to draw away the minds of men from the pledges of their salvation, amongst which the Holy Eucharist is not the least; this he did not so much by opposition, as by subtle guile, stirring up curious fancies to seek and search out reasons of the secret counsel of God, and to say with them in the Gospel, "Master, how camest thou hither?" 1 John vi. 25.

19. One Berengarius, in the year 1028, was the first that came upon the stage to act this tragedy, by him were kindled such sparks as after brake out into great and fearful flames. The matter is tossed to and fro in the time of Nicholas, the second Bishop of Rome. In the year 1040 Berengarius abjured his former assertions: were his latter thoughts the wiser? This I stand not to discuss, dispute it he that will.

20. The Church in the meanwhile, who ought to have followed the counsel of St. Paul to Timothy, in suppressing questions that cause strife, did clean contrary in adding more and more daily a multitude of questions, so long that those sparks kindled by Berengarius began to increase, and set all, as it were, into a most hideous combustion.

21. An assembly of religious men came together in the council of Lateran; in this rueful state of things what is done by the council? Doth it appease debates? No. Doth it call back this Holy institution of Christ to the ancient practice? It endeavored nothing less; only it promulgates a new and unheard-of doctrine of transubstantiation: and why might not the council establish the word transubstantiation as well as the first council of Nice did the word ὁμοούτιος, the first council of Ephesus the word θεοτόκος, which both were established by councils, and after received by the Christian world? There was neither the same authority to decree, nor the necessity of doctrine to be decreed, in this, as was in the two before-named councils; what did not time decay? *ætas parentum, etc.*

22. After this the question comes to be handled by the master of the sentences, whom the school divines do follow; is the controversy appeased? Disputed it is to and fro by many subtleties; here the multitude of questions is able to confound the reader, and the divers turnings and windings able to bring the happiest wit into a labyrinth. At one time the doubt is about the power of God, at another about His will; now, of the existing of substance with accidents, then, of accidents without a substance, sometimes of annihilating of former natures, sometimes of trans-elementing the same. In this chaos there is nothing found certain, save that uncertain dream of transubstantiation.

23. Whether or no this were pleasing to that Blessed Spirit, who willeth us to be wise unto sobriety, let all men judge.

24. The Bethshemites (1 Samuel vi. 19.) were happy in enjoying the presence of the ark of God; but falling to be curious by prying into it, they suffered just punishment for their curiosity. The Church of Rome was happy while it enjoyed the presence of this Holy Mystery, had she known her own happiness, when, for a thousand years together there was never heard of the name of "ubiquity," "sacramentary," or the like; no division of the East against the West Church, or of the West against the East; all agreed about the truth of this Holy Mystery; but when once men would press into depths inaccessible, rend away the veil, and intrude themselves into the Holy of Holies, good Lord, with what a spirit of giddiness were they whirled to and fro, as he of whom the comical poet maketh mention, which way to betake him he knew not. This it is to run into needless mazes.

25. To get credit to this new found doctrine before mentioned, miracles are reported; but what ones, I pray you? Not those of St. Cyprian, or Nazianzene, or Optatus Meluitanus, or even of Surius himself, which were to set forth the dignity of this Sacrament. This had been tolerable, and not mentioned of the Fathers without cause. But miracles, I say, are reported, or rather indeed feigned, to confirm men, yea, to seduce men, were they over credulous, by this means, in this doctrine of transubstantiation, which was no way allowable; for God stands not in need of these.

26. To conclude the whole proceedings and tumultuous differences raised concerning the question of the Holy Eucharist, in brief, let this suffice; men observing no mean, about the mean and manner of Christ's Presence in the Sacrament, that they have done much hurt by their boldness and curiosity, it appears more clearly than noon light.

27. In this mean space all things now tossed and turmoiled, there arise, upon the contrary part, a kind of men prone and apt, not so much to the alteration, as indeed to the utter ruinating of things; into which kind of men it were to be wished that the commonwealth, yea, the Church of Christ, had never fallen: men that have not any thing of true religion, but only a bare outward show; men that are wont to account it great piety to censure others, to be impious, these are those that, under a pretence of avoiding superstition, will observe in a manner no pious duties of true religion, and, especially in celebrating the Lord's Supper after a rude and unmannerly manner, they neglect all devotion. Is the Communion celebrated well? A badge it is of our profession, a familiar assembly of guests, a remembrance of somewhat passed. Take ye, eat ye, stand ye, there is no other gesture required than what is used at public meetings: what need any mention of the Body of Christ, which was broken and given for us, of the Blood of Christ, which was shed for us? Take ye, eat ye, drink ye:—O blessed Paul, if thou didst live, thou wouldest tell these men, they ought, upon fear of judgment, to discern the Lord's Body.

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35. Last of all, concerning the controversy about the Holy Eucharist, between two extremes, whereof we have heard, let us embrace the means, let us, with a sincere faith, apprehend the truth, apprehending let us keep it, keeping let us adore it with godly manners.

36. And now to draw in, as it were, the sails of this admonition, godly reader, seeing that this Divine Institution was left by our gracious Redeemer, both for the inward peace of the soul, and outward of the Church, who can sufficiently lament to see the dissension that hath miserably divided the Christian world, and discord that hath arisen about the same! Let us call to mind, that God is not the God of dissension, but the God of peace. Let us all forbear on both sides needless and unprofitable disputes. Unless Thou, Lord, hadst said it,—"This is My Body, This is My Blood," who would have believed it? Unless Thou hadst said, O Holy Christ, "Take, eat, drink ye all of this," who durst have touched it? Who would have approached to so Heavenly a repast, hadst Thou not commanded it, *hoc facite*, do "ye this;" but Thou commanding, who would not joyfully come and Communicate?

I CAN do nothing without a million of witnesses; the conscience is as a thousand witnesses, and God is as a thousand consciences: I will therefore so deal with men, as knowing that God sees me; and so with God, as if the world saw me; so with my self, and both of them, as knowing that my con-

science seeth me; and so with them all, as knowing I am always overlooked by my accuser, by my judge.—*Bishop Hall.*

Education.

[*For the Church Record.*]

REMARKS ON POPULAR EDUCATION.

NUMBER XI.

STATISTICAL VIEW OF ITS EFFECTS ON THE MORALS OF SOCIETY.

The opinion, that knowledge has power to rectify the morals of individuals, and the diffusion of it in society, power to expel crime, is supposed by those who advance it, to be sustained by *facts.*

Thus one of the authorities referred to in my last number, says:—"The following representations from authentic sources, will show how few crimes are committed by educated persons, *and leave us to infer the corrective power of instruction.*" He then gives from "official reports," statements like the following:—"three-fourths of the convicts in the State Prisons in New-York have either received no education, or a very imperfect one." "Almost one-half of those committed to the Connecticut State Prison, were unable to write, and one-sixth were unable to read." "Of eighty-two, the whole number of convicts in the penitentiary of Upper Canada, twenty-seven had inferior educations, thirteen were uneducated."

"Figures," it is said, "cannot lie;" but they may deceive us, and in this case, I think they do most egregiously. Figures and statistics are quite different things—the former are naked, isolated facts; the latter are facts with their connections; and in this form are fast assuming the position of a science—a most important science too—with its principles, methods, and conclusions. The facts just stated will be examined more particularly by-and-by; I will only observe in passing, that to find *five-sixths* of the prison convicts to be those who have enjoyed a common school education, in a community too, where the means of education are still very imperfect and limited, (as in Canada,) does not strike me as a very important "fact," whence to "infer the corrective power of instruction." In order to make out any satisfactory statistics from these "statements" a variety of circumstances are to be included in the calculation, the absence of which would vitiate the entire result. To ascertain what knowledge or ignorance had to do with the commission of those crimes, and in what respect these crimes are an index to the public morals, we must know, whether these criminals are foreigners or native citizens—the nature of the crime committed, the moral turpitude of the deed—the proportion of criminals to the means of education—crimes committed, but not proved, and therefore not punished—and also what immoralities are, or are not punished by imprisonment, with various other collateral considerations not included in the usual "statements" of the wonders of our penitentiaries.

But there are two common errors to which we are liable in judging of the "corrective power of instruction" upon the public morals, which I shall particularly notice in this paper, before I proceed to examine the statistics on the subject.

The first is, that *refined* crime, or crimes committed by educated, and "respectable" villains, are not so immoral as those committed by the uneducated and vulgar. Some one of the poets has said:—

"Vice loses half its guilt by losing all its grossness."

This, like many other poetical sentiments, has had the influence of a moral truth, and sound philosophy. But it is a false and dangerous sentiment. In the eye of Heaven, guilt is not measured by its vulgarity, or gentility; that eye pierces through all the tinsel with which the refined and voluptuous bedeck their vices, and looks upon the bare heart—all naked and open to the gaze of Him with whom we have to do in the settlement of our moral accounts: and the cultivated, refined, hypocritical Pharisee, with all his outward sanctity, is regarded only as the painted sepulchre—beautiful, indeed, without—but, *within*, full of all that is offensive and disgusting; and the publican and harlot, guilty of more vulgar and ostensible crime are declared by Him to be in a condition more likely to be effected by the voice of mercy, or of judgment; more likely to repent and obtain God's favor, than those who appear *outwardly* righteous unto men, but whose *hearts* are as the nest of unclean birds.

It is indeed fortunate for us; it is not a little conducive to the comfort of society, that the tissue of hypocrisy can be thrown over the corruption of man's nature, and conceal, beneath its gilded covering, the offensive putrefaction of a corrupt heart. It is certainly desirable to abate all nuisances that vex the mind through an offence upon the senses; but this may be done, while still the festering sore of iniquity, the gangrene of sin is eating, like a canker, upon the vitals of moral life in individuals, and in the body politic.

The statistics on this subject all go to prove, that *learning refines the manners;* it makes men less coarse and vulgar—but none the less voluptuous, licentious, avaricious and fraudulent. And which are the most ruinous to the state—these crimes of licentiousness, deceit, fraud, avarice, forgery and such like, or those more vulgar crimes of stealing, and violence? The prevalence of the former indicate that the very root and core of society is rotten—the latter that some of the branches are fallen and dead. The poor, ignorant wretch, who steals a coat for his shivering back, is sent to the prison, and helps to swell the statistics of crime, and is pointed out as an example of the awful demoralizing influence of ignorance—while the "educated and accomplished" villain who by fraud or forgery steals his tens of thousands, and brings unnumbered woes upon widows and orphans, and sends a pestilential influence through society, both escapes the sentence of legal condemnation, in consequence of his own mental adroitness, or the imperfection of law, and the indignation of the community, which seldom falls on such "respectable" culprits. So perverted are our sentiments upon this subject, that dazzled with magnificent and dexterous villainy, our wonder rises almost to admiration at some stupendous wickedness, while disgust, untempered with mercy, is felt for some petty offence of a vulgar cast. "Such is human nature," says the profound and eloquent Webster, "that some persons lose their abhorrence of crime, in their admiration of its magnificent exhibitions. Ordinary vice is reprobated by them, but extraordinary guilt, exquisite wickedness, the high flights and poetry of crime, seize on the imagination, and lead them to forget the depths of the guilt, in admiration of the excellence of the performance or the unequalled atrocity of the purpose."*

Another error, to which we are liable in estimating the results of knowledge upon the public morals, arises from the circumstance, that the statistics of crime, which have heretofore furnished the data for the results in these investigations, give us only the number of *overt* acts, such as are punishable by the laws; and hence, we judge those men only immoral and criminal, whom the *law* has sentenced: never including in this estimate those who have been, perphaps, the guilty *cause.* An educated villain may be the cause of a thousand crimes, which are punished by imprisonment and death, while he not only escapes the halter, but lives honored and exalted for his genius and talents.

Who can estimate the amount of immorality and crime that have had their origin in the writings of men of genius and depravity? Who can tell how many felons have crowded our prisons, or with their lives have answered the demands of the law, for crimes to which they were instigated by such writers as Byron, Bulwer, Victor Hugo, or Madame George Sands? "There are those," says the distinguished jurist just quoted, "there are those in our day, who have made great use of this infirmity of our nature; and by means of it, done infinite injury to the cause of good morals. They have affected not only the taste, but I fear also the principles of the young, the heedless, and the imaginative, by the exhibition of interesting and beautiful monsters. They render depravity attractive, sometimes by the polish of its manners, and sometimes by its very extravagance; and study to show off crime under all the advantages of cleverness and dexterity."*

Moreover, this influence, by means of books, is perpetuated; it is rendered immortal and universal through the press,—while the poor wretch, who has been the mere tool, the unthinking machinery of some living, acting principle of evil within him, has suddenly expiated his offence, and in a manner both to nullify the effect of his bad example, and also to give a wholesome moral impression. Now, even if it should be made to appear, that more criminals are to be found in our penitentiaries among the ignorant and untaught, in proportion to their number, it by no means follows, that *they* are sinners above all others; it only shows that they are the ones whose sins are of that character, which human laws must visit in all their vengeance, while from the imperfection of law, or its administration, 'in the corrupted currents of this world,' not only 'offences' gilded hand,' but the shrewd and learned head 'will shove by justice.' Yes; the ignorant and uneducated are most likely to be the 'cat's-paw' of designing men—the *hand* to execute what the shrewd and learned *head*, devised and recommended, and to be punished for overt acts of which they were the instrument only, while those who were the guilty cause, and therefore, in the eye of heaven, the most deserving vengeance, from the inadequacy of human laws, escape 'unwhipt of justice,' and unblamed of men.

As an illustration or confirmation of the above remarks, I would only add, that two of the vices most destructive of all that is lovely and of good report in society, and most sure to sap the foundations of all public virtue—viz: *avarice* and *licentiousness*, cannot from their nature be reached by human law. Sallust in giving an account of the decay of public virtue among the degenerate Romans, says,—"When the state became powerful, *love of money* possessed their minds; and avarice rooted out faith, probity, and every worthy principle; and in their stead, substituted inso-

* Argument on the trial of Knapp for the murder of White.

* Ibid.

lence, inhumanity, contempt of the gods, and a mercenary spirit. . . . . At first, the minds of men were less influenced by avarice, than ambition —a vice which has some affinity to virtue ; for the desire of glory, power, and preferment is common to the worthy and the worthless ; . . . but avarice has *money* for its object, which no wise man ever coveted. This vice, as if impregnated with deadly poison, enervates both soul and body. . . . . When riches began to be held in high esteem, and attended with glory, and honor and power—*virtue languished ; and thus luxury, avarice and pride, all springing from the love of riches, enslaved the Roman youth.*"†

It should, moreover, be recollected, that in a government like ours, where law is but the exponent of the public will, and depending for its administration, not upon force, but upon public sentiment, the decay of virtue will always be attended with the enactment of laws that will not disturb the immoral ; and if such laws should appear upon the statute book, they will be a dead letter—they cannot be enforced without virtue in the people. So that, with us, the increase of immorality cannot always be ascertained by the number of convicts in our prisons. C. D. J.

Ecclesiastical Intelligence.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New-York.—Sunday next before Easter, April 4, confirmed 59 in St. Mark's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M., St. John's Church, Troy ; 4 P. M., Lansingburgh, Rensselaer county. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, Essex county.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton,

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany ; 4 P. M. St. Luke's Chapel, West Troy, Albany county. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county.

St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.—*Ibid.*

TO THE CLERGY AND LAITY OF THE DIOCESE OF NEW-YORK.

Brethren:—The mournful dispensation of Divine Providence, hitherto without precedent, which has deprived our country, by death, of its Chief Magistrate, has not, I trust, failed to produce in our hearts impressions of a deeply solemn nature. To those whose faith embraces the wise ordering, in all things, of the High and Mighty Ruler of the Universe, an event of such moment to a nation cannot, consistently with the dictates of sound reason, be suffered to pass without leading to reflections of the most serious kind. Nor can we, as Christians, regard any impressions resulting from it, as at all adequate to the demands of our religion, which do not embrace a full recognition of the hand of God therein manifested, and a deep solicitude, in the spirit of the true faith and devotion of the Gospel, to have it overruled to the best interests of our beloved country, and to the spiritual and eternal welfare of its citizens. Therefore, brethren, I affectionately commend the mournful subject to your heartfelt religious consideration. Ponder it well as a dispensation of Divine Providence, which, rightly received, may be surely expected to be, by His blessing, fruitful of good ; but neglected, or lightly treated, or profanely abused, must increase our personal and national guilt and punishment. Let it be a call to you to consider your ways, as individuals, as members of the Church, and as citizens of the Commonwealth. Let it lead you to increased prayer that God would open the hearts of all orders of men among us to a just sense of their responsibility to Him for fidelity in every department of duty and obligation which may rest upon them ; and a personal realizing, each one for himself, of the solemn suddenness with which the call may come to the great account that all must render to Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid." Nor let me forget to commend to your affectionate intercessions with that Merciful God and Heavenly Father, who has taught us, in His holy word, that He does not willingly afflict or grieve the children of men, the bereft family of the venerated individual for whose loss our nation mourns.

In the humble hope of contributing, by the divine blessing, to our so regarding and receiving this melancholy dispensation that it may be promotive of both public and personal improvement, I would that the diocese should observe, on occasion of it, a solemn day of humiliation and prayer. Appropriate services will be seasonably set forth for its observance, and my reverend brethren the clergy are affectionately requested to endeavor, with God's help, to direct their several portions of the flock committed to our charge, to such a practical religious view of the occasion as befits its high and solemn import.

The day which I recommend for this purpose, is Friday the 23d of the present month of April, unless some other day should be appointed for similar observance by the civil authority ; in which event, the latter will be substituted.

Soliciting the union of your prayers with mine that this and all our doings may be blessed to the advancement of God's glory, the good of His Church, the welfare of the nation, and the spiritual and eternal benefit of its citizens, I remain,

Dear Brethren,
Your affectionate Diocesan,
BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

New-York, April 5, 1841.

Postcript.—Since the above was in type, we perceive the President of the United States recommends that Friday, the 14th of May, be observed by the people of the United States, as a day of fasting, humiliation, and prayer.

The Rev. Louis L. Noble, and the Rev. Charles Aldis, deacons, having removed from this diocese into that of North Carolina, with letters of dismission, and been there received, have changed accordingly their canonical residences.—*Churchman.*

By an advertisement in another column of our paper, it will be seen that the Rev. Moses Marcus is about commencing a Grammar School at Peekskill, Westchester county. Mr. Marcus has had much experience as an instructor of youth, and with his sound classical attainments and other qualifications, we think his friends have reason to expect in the contemplated institution a valuable auxiliary to the cause of education.

PENNSYLVANIA.

An Episcopal Church has been organized at Troy, Bradford county, by the name of St. Paul's. Also, another at Hamburgh, Berks county.

On Sunday, the 4th inst., Bishop Onderdonk confirmed twenty-six persons in Christ Church of this city, and in the evening, forty-three in the Church of the Epiphany.

The Rev. Francis H. L. Laird has taken letters of dismission from this diocese to the jurisdiction of Bishop Kemper.—*Banner of the Cross.*

NEW-JERSEY.

On Friday, 2d inst., in Christ Church, Bordentown, after morning prayers by the Rev. Mr. Starr, the Bishop preached, and administered the Holy Communion. In the afternoon the rector, the Rev. Mr. Lathrop, read prayers and catechised the children, and the Bishop examined. In the evening, the Rev. Mr. Starr read prayers, and the Bishop preached, and confirmed twelve persons.—*Banner of the Cross.*

GEORGIA.

[CORRESPONDENCE OF THE RECORD.]

The Rt. Rev. Stephen Elliott, D. D., Bishop of the Diocese of Georgia, consecrated, on Sunday morning, April 4, 1841, to the worship and service of Almighty God, a building recently erected in the city of Savannah, under the name and title of St. John's Church. Morning prayer was read by the Rev. Edward Neufville, Rector of Christ Church ; the sentence of consecration by the Rev. George White ; and an appropriate sermon delivered by the Bishop.

In the afternoon of the same day, the rite of confirmation was administered, in Christ Church, Savannah, to fifteen persons, after divine service, by the Rector.

Our correspondent adds—"I had not time, in my last communication, to express to you the great satisfaction I felt, in being able to make known, through your paper, the consummation of an object which has long been near to my heart. My hope is steadfast, that the instrumentality of such a Bishop as we have secured will advance the interests of the Church in this diocese, and in a few years give it a place and a name, worthy of being had in honor of them which believe and know the truth. He left town this morning for Augusta, whence he will proceed, next week, to Milledgeville, Columbus, and Macon. At the latter place our convention is to meet on the first Monday in May.

I had almost forgotten to mention that he visited Christ Church, St. Simons, on the 14th ult., and on the succeeding Sunday, 21st. organized a Church in Darien. He preached several times, at both places, to delighted auditories."

FLORIDA.

We have received the Journal of the Fourth Annual Convention of the Protestant Episcopal Church in the Diocese of Florida, held in St. Paul's Church, Quincy, on the 23d of January last. The Convention sermon was preached by the Rev. F. P. Lee, Rector of St. John's, Tallahassee ; after which the Convention was called to order, and on motion, the Rev. F. P. Lee was called to the Chair, and the Rev. J. G. Jones appoined Secretary. The President appointed the Standing Committees. In the Evening Session, the parochial reports were read, as also the reports of the Committees on missions, finance, unfinished business, and the state of the Church. From the last, we take the following items :—

The Committee are glad to report that the Rev. A. E. Ford has been canonically received into the Diocese, and it is hoped that he will remain permanently at Key West, where he is so usefully engaged. The church building there has been commenced, and it is hoped that it will go on speedily to its completion. The Rev. Mr. Hart, of the Diocese of New-York, has been called to the Rectorship of Trinity Church, Apalachicola, and it is hoped that he will soon be permanently settled, where he is now so acceptably engaged. The Church at St. Augustine still enjoys the services of the Rev. Mr. Rutledge, of South Carolina. It is encouraging to learn that Mr. Henry Ellwell has been received as a candidate for orders in this Dio-

† Salustii Catalina, sec. 12, 13, 15.

cese; he is now acting as Lay Reader in Monticello, where he has been extensively useful during the past season. In Monticello a Church has been organized under the name of Christ Church, and application would have been made for admission into this Convention but for a misapprehension upon the part of the vestry as to the day of its meeting. The vacancy in Christ Church, Pensacola, occasioned by the death of the Rev. Mr. Saunders, has not yet been supplied.—*Episcopal Recorder.*

INDIANA.

The Rev. B. B. Killikelly, by the advice and consent of the vestry of St. James' parish, left here last week on a visit to the Atlantic cities, and thence to England on a mission connected with the interests of religion, science, and literature. Previous to his departure the president and trustees of the Vincennes University conferred upon him as a testimonial of their high regard for his talents, learning and piety, the honorary degree of D. D.—*Vincennes Gazette.*

TEXAS.

A new church has been formed at Galveston, and the Rev. B. Eaton appointed its minister.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER IX.

HENRY SMITH.

Of this divine we have little further to tell the reader than the contents of his sermons, in their abundant record of Scripture knowledge, pious exhortation and occasional bold eloquence furnish. The volume of sermons which lies before us is dated 1622; prefixed to some of the old copies is a brief life of the author, by Fuller, which we once read and regret that we cannot refer to at present. It is wanting to this copy.* It stated Smith to have been a popular preacher and to have been called *the Silver-Tongued* as the reward of his eloquence.

Most of the sermons are marked by an easy flow of rhetoric in the exhortations, an ingenious use of texts, a characteristic of the old pulpit style in the argumentative parts. In the Trumpet of the Soul Sounding to Judgment he reaches a stirring boldness and energy above his general manner. From the first sentence of this sermon it may be inferred it was preached in the open air in St. Paul's Churchyard, at St. Paul's Cross. The language and conception suit the traditionary ideas we have of a direct and manly preacher to London citizens of the time of Shakspeare. It may not be a matter without interest to the reader to know what was considered popular preaching in his time. In the absence, then, of any biographical information, we give a few excerpts from this discourse. The text is from Ecclesiastes, *Rejoice, O young man in thy youth.*

"When I should have preached under the Cross, I mused what text to take in hand to please all, and to keep myself out of danger; and musing, I could not find any text in the Scripture that did not reprove sin. This text bids them that be voluptuous be voluptuous still; let them that be vain glorious be vain glorious still; let them that be covetous be covetous still; let them that be drunkards be drunkards still; let them that be swearers be swearers still; let them that be wantons be wantons still; let them that be careless prelates be careless still; let them that be usurers, be usurers still; but with Solomon, Remember thy End, that thou shalt be called to judgment at the last for all together. * * * * * Whilst the thief stealeth, the hemp groweth, and the hook is covered within the bait: we sit down to eat and rise up to play, and from play to sleep, and a hundred years is counted little enough to sin in; but how many sins thou hast set on the scene, so many kinds of punishment will be provided for thee. How many years of pleasure thou hast taken, so many years of pain; how many drams of delight, so many pounds of dolor. When Iniquity hath played her parts, Vengeance leaps upon the stage—the Comedy is short but the Tragedy is longer—the black guard shall attend upon you, you shall eat at the table of sorrow, and the crown of death shall be upon your heads, many glistering faces looking upon you! * * * * * The foolish virgins think that their oil will never be spent; so *Dinah* straggled abroad whilst she was deflowered. What a thing is this to say! Rejoice and then repent. What a blank to say. Take thy pleasure and then thou shalt come to judgment! It is as if he should say, steal and be hanged; steal and thou diest. Strangle sin in the cradle, for all the wisdom in the world will not help thee else, but thou shalt be in admiration like dreamers which dream strange things and know not how they come. The weed groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a briar, from a briar to a thorn. Lying breeds perjury, perjury breeds haughtiness of heart, haughtiness of heart breeds contempt, contempt breeds obstinancy and brings forth much evil. And this is the whole progress of sin; he groweth from a liar to a thief, from a thief to a murderer, and never leaveth until he hath searched all the rooms in hell. While I preach, you hear iniquity engender within you and will break forth as soon as you are gone. So, Christ wept, Jerusalem laughed. * * * Methinks I see the dialogue between the flesh and the spirit. The worst speaketh first, and the flesh sayeth: 'Soul, take thine ease, eat, drink, and go bare, lie soft; what else should you do but take your pleasure? Thou knowest what a pleasant fellow I have been unto thee; thou knowest what delight thou hast had by my means.' But the soul cometh in burdened with that which hath been spoke before, and sayeth: 'I pray thee, remember judgment, thou must give account for all these things, for unless you repent you shall surely perish.' 'No!' says the flesh, 'talk not of such grave matters, but tell me of fine matters, of soft beds and pleasant things, and talk to me of brave pastimes, Apes, Bears and Puppets, for I tell you the forbidden fruit is sweetest of all fruits—for I do not like your telling me of judgments; but take thou thy jewels, thy instrument and all the strings of vanity will strike at once, for the flesh loves to be brave and tread upon corks. * * * * *

"What! Do you think God doth not remember our sins which we do not regard—Item, for lending to usury; item, for falsehood in wares; item, for starching thy ruffs; item, for curling thy hair; item, for painting thy face; item, for selling of benefices; item, for starving of souls; item, for playing at cards; item, for sleeping in the church; item, for profaning the Sabbath day:—with a number more hath God to call to account, for every one must answer for himself. The fornicator for taking filthy pleasure. O son, remember thou hast taken thy pleasure, take thy punishment. The careless prelate for murdering so many thousand souls; the landlord for getting money from his poor tenants by racking of his rents—all shall come like a very sheep when the trumpet shall sound and the heaven and earth shall come to judgment against them, when the heavens shall vanish like a scroll and the earth consume like fire, the rocks cleave asunder and the mountains shake, and the foundation of the earth shall tremble, and they shall say to the mountains, Cover us, fall upon us and hide us from the presence of his anger and wrath whom we have not cared for to offend! Then Judas would restore his bribes, Esau would cast up his pottage, Achan would cast down his gold, and Gehazi would refuse his gifts, Nebuchadnezzar would be humbler, and the Prodigal would be tame.

"Methinks I see Achan running about, where shall I hide my gold that I have stolen, that it might not be seen nor stand to appear for a witness against me. And Judas running to the high priests, saying, Hold, take again your money, I will none of it, I have betrayed the innocent blood. And Esau crying for the blessing when it is too late, having sold his birth-right for a mess of pottage. Wo! wo! wo! that ever we were born. Herod shall then wish that he were John Baptist, Pharaoh would wish that he were Moses, and Saul would wish that he had been David, Nebuchadnezzar that he had been Daniel, Haman to have been Mordecai, Esau would wish to be Jacob, and Balaam would wish he might die the death of the righteous."

This is like the voice of one crying in the wilderness. We would like to have seen the faces of a set of London aldermen (who attended at Paul's Cross,) after such an exhortation. It was a kind of preaching to awaken many fears and doubtless gain its converts. To the reader of the present day, its denunciations of particular vices sound like a tale that is told. Where are now the ruffes, the robes, the splendid tombs he censures in another part of this discourse? One vanity has supplanted another. In his time, usury was a sin that political economy in these enlightened days has robbed of all its terrors. Smith has two sermons specially devoted to the examination of usury. There is by the way an epigram by Sir John Harrington referring to one of these very sermons, which we may quote in the dearth of information respecting our author. It confirms Smith's popularity, though the compliment to the success of his preaching is rather circuitous.

OF A DEVOUT USURER.

"A merchant hearing that great preacher Smith
Preach against usury, that art of biting,
The sermon done, embrac'd the man forthwith,
Unto his board most friendly him inviting.
A friend of his, hoping some sweet aspersion
Of grace would move him to a restitution,
Wish'd him, in token of his full conversion,
Release some debtors held in execution.
'Fool! (said he,) think you I will leave my trade?
No—but I think this preacher learn'd and painful;
Because the more he doth from it persuade,
'Tis like to prove to me more sweet and gainful!'
Was ever *Jew of Malta* or of Milan
Than this most cursed Jew more Jewish villain."

SCENES FROM REAL LIFE, *and other American Tales, by Lucy Hooper.* New-York: published by Linen & Fennell, 1841.

Four tales of great merit, the incidents are natural, and well arranged; and those of the first story, with the moral, are particularly suited to the times. The remarks on 'Ladies' Fairs' are excellent, and it would have added to the value of the work, if the author had treated the subject more at length and with greater force. The deli-

* If any of our well-read readers can supply anything further concerning this author, we shall be glad to insert the communication. There are a few lines in "Fuller's Worthies," which refer to the biography spoken of above.

cacy of a woman is injured by public exhibitions of this kind. Every father and brother, every man of refinement, in fact, every man of common sense, should use all his influence to prevent young women from exposing themselves in this way.

We strongly recommend the little book to the attention of our young American girls; the domestic virtues of the heroine, Ellen Edwards, are worthy of imitation. In a country like ours, where reverses so frequently overtake the prosperous and happy, it adds greatly to our respectability and comfort, to meet these reverses with dignity and with a resolution to rise above them.

There is a freshness and originality in the last story, which rivets the attention. Here also the moral is applicable to the American character. It exhibits that restlessness, that love of change which so often prevents a meritorious and industrious man from becoming independent and happy.

We have only to object to the author's style, it is not easy and natural enough for the incidents of every day life. In fact, it is very difficult to unite simplicity with elegance, and in consequence, books written exclusively for young people, are not read with the interest that they merit. Miss Edgeworth and Miss Mitford both excelled in the purity and simplicity of their style. Their little simple, moral stories, are read with avidity even by men of the highest classical attainments.

BISHOP DOANE'S, AND DR. CARMICHAEL'S HISTORICAL DISCOURSES.

"*The Bush that Burned with Fire*," is the title of Bishop Doane's historical sermon, preached at the consecration of St. John's Church, Elizabethtown; and Dr. Carmichael's, presents us with a history of the rise and progress of St. George's Church, Hempstead.

We are always glad to meet with discourses which, like these, preserve the story of trial through which our colonial churches passed. As we read them, we feel (and we presume other Churchmen do also) a strengthened attachment for the Church, derived from the reflection that God hath taken care of his own. In some cases, it is plain that nothing less could have preserved certain of our early parishes. Human help was out of the question. We think that divine help was afforded because the Church of Christ is a divine institution.

Bishop Doane's sermon is followed by an appendix from the pen of Dr. Rudd, who once ministered in the Church, and a very good historical sketch it is, though some few additional facts might perhaps be inserted. As to the sermon, it seems to us (though perhaps we are wrong) that an error of interpretation is at the bottom, in making the fire in the bush represent the fire of persecution, and the unconsumed bush the Church.

Dr. Carmichael's discourse is a clear and faithful narrative of the history of his Church, gathered from authentic sources, and, as such, will, we doubt not, prove acceptable to his parishioners. Both the sermons were published by request.

GRANDFATHER'S CHAIR, *a History for Youth—by Nathaniel Hawthorne: Boston. New-York: Wiley & Putnam.*

This is the first of a series of little books for children, the object of which appears to be to impress an acquaintance with the earlier portion of our colonial history, by a judicious selection of some of the most romantic incidents of that period; and portraits of the most distinguished contemporary personages.

Mr. Hawthorne, the most original writer of our time, in his peculiar vein, is also the most delightful of tale-tellers for children, we have met with. All of our youthful acquaintance, who have read the book, have been delighted with it, which is an earnest that those who have not yet seen it, will be equally gratified. We would recommend those to expend their savings at once, on this treasure, for such they will, and ought to regard it.

Anthology.

For the Church Record.

GLIMPSES OF CHILDHOOD.

Oh, the April beams on the green hill-side
How goldenly they lie!
Where the vernal grass in its virgin pride
Seems laughing to the sky.
Where the dandelion, scentless yet,
Its yellow petals spreads,
And the modest leaves of the violet
Peep out from mossy beds.

A bright young child, with flazen hair
And blue eyes bathed in light,
And sunny brow, is lingering there
Grave in her young delight;—
A shade of awe and of wonder blent
With her cherub smile of hope,
Like a shadowy line of soft cloud bent
O'er a clear horizon's scope.

I had spoken to her of the blessed spring,
Of the grass, and birds, and flowers,
And of HIM who made each beauteous thing,
The light, and the sunny hours;
With parted lips and a kindling eye,
She listened to my words
Then asked—"Does he who dwells on high
Listen to those dear birds?

And has He made these flowers that lie
All over, where we tread;
Does he watch them all from that wide bright sky?"—
She ceased, and bowed her head;
Then, half in wonder and half in joy,
To her rosy lips she pressed
The violets wreathed round her favorite toy
And said—"the flowers are blest."

"May I stay with these sweet flowers awhile?—
When God looks down to see
If *they* are safe, perhaps his smile
Will notice even *me*."
And away she sprang to the green hill-side
With her young heart full of love;
And I prayed that Christ for such who died
Would shield her from above.

O, childhood is like an April day,
With its blue and brilliant sky,
Fresh grass beneath, so green alway,
Light, silvery clouds on high;—
It roveth ever 'mid early flowers
Which summer's sun shall blight,
And it smileth ever 'neath golden hours
Unmindful of the night.

Yet a heart of guileless love it hath
And a quick bright sense of truth,
A spirit, winged for the upward path,
In its beautiful, trusting youth.
A nature instinct with glorious powers
Unfolding one by one,
'Neath genial suns and kindly showers
Which bless what they fall upon.

Astoria Institute, April 3, 1841.

A WORK is then only good and acceptable, when the action, meaning, and manner are all good; for, to do good with an ill meaning, (as Judas saluted Christ to betray him) is so much more sinful, by how much the action is better; which, being good in the kind, is abused to an ill purpose. To do ill in a good meaning, (as Uzza in staying the ark) is so much amiss, that the good intention cannot bear out the unlawful act; which, although it may seem some excuse, why it should not be so ill, yet is no warrant to justify it. To mean well, and do a good action in an ill manner, (as the pharisee made a good prayer, but arrogantly) is so offensive that the evil manner depraveth both the other. So a thing may be evil upon one circumstance, it cannot be good but upon all. In whatever business I go about, I will inquire, what I do for the substance, how for the manner, why for the intention. For the two first I will consult with God, for the last, with my own heart.—*Bp. Hall.*

Topics of the Times.

THE NATIONAL CALAMITY.

RESPECT for ourselves, as well as for our readers, requires an expression of sympathy with the unanimity of feeling displayed on occasion of the recent national disaster. We never doubted the entireness of the public feeling on any national subject, and such, we think, was evidently expressed in the funeral celebration of Saturday. Party feeling was lost in the greatness of the occasion. Not merely the man called forth the respect of the nation, but the office was honored in its representative. The event was felt as an interruption of the solemn procedure of government by the act of God.

The simplicity, the purity, and upright character of GENERAL HARRISON, mark him the pupil of Washington, a statesman of the old stamp. The son of a signer of the Declaration of Independence, identified with the history of the West, a wise pacificator and friend of the Indians; one renowned in the annals of the country. HARRISON has left behind him the memorials of a life devoted to the public service, and regulated, emphatically at its close, by the principles of patriotism and Christianity. He attained the highest honor of the state, the reward of a life of public virtue: he died in the arms of the Republic.

UNITED STATES BANK.

The all absorbing topic in our community, for some days past, has been the appalling disclosures of the long smothered misdoings in the administration of the Bank of the United States. Deplorable as these violations of trust must be, in their effects, upon the numerous individuals, who are pecuniary sufferers from them—upon our national character, for honor, and probity in business transactions, upon our credit throughout the commercial world—and upon the confidence of our own people in like institutions; they are infinitely more deplorable in the proofs they furnish, of want of principle, and a deadened moral sense among us, in relation to all such matters.

If the statements in the report of the stockholders' committee are substantially correct, many of the charges against the officers of the bank, are not to be considered as mere abuses of trust: they are criminal offences; which, in any other country but ours, would have subjected them to indictment for fraud. It is not our purpose here to go into the detail of these transactions—a few of the most iniquitous will suffice to show how richly they merit the name we have just applied to them. Let us take for instance, the history of that which stands on their books, as "*Advances on Merchandize.*"

Under this category, three several operations are reported to have been conducted with the funds of the bank. The first, to the amount of 2,182,998 dollars and twenty-eight cents, of which, the precise results do not appear. The second amounting

to 8,969,450 dollars and ninety-five cents, which is presumed to have given a profit of 800,000 dollars, but how and among whom it was distributed, could not be ascertained. The third, in which the allegation against the parties concerned, is more specific and conclusive, amounted to 3,241,042 dollars and eighty-three cents, resulting in a loss of 962,524 dollars and thirteen cents. As Mr. Biddle and his associates, in this speculation, acknowledged it to have been undertaken for their own account; they were of course liable to the bank for the above named sum, being the amount of its funds used by them and not refunded. This amount they reduce to 631,309 dollars and ninety-seven cents, by a charge of 331,133 dollars and sixteen cents for discount on Southern funds and Bankers' commissions, paid to Messrs. Humphrey & Biddle, in Liverpool. The reduced balance, one half of which stood to the account of Mr. Nicholas Biddle, was settled by him with Texas Bonds, at par—for one quarter due from Mr. Cowperthwaite, the bank receives a quantity of stock, much of it worthless, but as it was his all, or nearly so, nothing better could be done. The remaining quarter, standing in the name of Mr. Wilder, but really belonging to some other person, was paid by the aid of a loan from the bank, for 112,000 dollars, guaranteed by Mr. Dunlap; and the balance, 49,793 dollars and thirty-three cents, in cash.

The short summary of this transaction is, that had it been put to the account of the Bank, and the whole loss sustained by it, the difference in the result would have been trifling. Another specification in the report, of mal-practice in the officers of the bank, is in acting definitively in measures of the highest moment, without asking for the advice and orders of the directors. This they did, in numerous instances, of which the following may be cited:

They guaranteed a contract made by Mr. Nicholas Biddle, in his individual capacity, for Mississippi State Bonds, to the amount of 5,000,000 dollars, and to the State of Michigan, the punctual fulfilment of the obligations of the Morris Canal & Banking Company, for the purchase of bonds of that State, to the extent of 3,145,687 dollars and fifty cents, for 2,700,000, taken at par—they made and annulled contracts for Philadelphia & Reading Rail Road stock, with Messrs. Cowperthwaite, Dunlap & Cabot. They purchased the Merchants' Bank, of New-Orleans—The Insurance Bank, of Columbus, Georgia—the Hamilton Bank, of Baltimore—they made loans to themselves irregularly, and upon insufficient security—they received their stock of the bank in payment for debts, at a price far above the market value of the day. All which, and many other like unjustifiable proceedings, most conclusively show, that in the execution of their trusts—they were unmindful of the solemn responsibility under which they acted to the stockholders and to the public, and looked only or mainly to the furtherance of their own interests and the accomplishment of their own views.

Who can reflect upon such conduct in men, holding the most important trusts connected with the business interests of this great commercial country, and enjoying the unlimited confidence of the public, without the deepest sorrow and humility, and the gloomiest fears. Does it not prove, that we have brought down our standard of moral integrity to the lowest point—that we have discarded the restraints of honesty, from our dealings with our fellow men, and the obligations of Christianity, from our codes of duty—that we have freed ourselves from the fear of future accountability, and are living without God in the world? Is it not time for us to stop in our reckless pursuit of wealth—indifferent as to the means by which it may be acquired, and ask ourselves, whether it can compensate for the loss of peace of conscience and the soul's calm sunshine—is it not time also, for us to consider as a nation, whether the wide spreading laxity of morals among us, is not in a great measure, owing to laxity of laws, and a false notion of humanity, which has gradually been lessening the punishments, and of course, the restraints of crime. We claim to be a religious people, but, in so far as religion consists in keeping the fear of God before our eyes, we have as little right to the claim, as any people in Christendom; in our prosperity, we have forgotten our dependence upon him, and we are now daily receiving intimations of his displeasure, and we may soon expect the out-pourings of his wrath, if we do not repent us of our sins.

Miscellaneous.

Last week we republished from the Episcopal Recorder portions of the letter of the Bishop of Ohio; and as an act of justice to the Bishop of New-York, we publish this week the following communication, which we find in the columns of the same paper.

To the Editors of the Episcopal Recorder:

Gentlemen,—My Right Reverend brother, the Bishop of Ohio, having thought proper to arraign me before the public through your columns, I respectfully request permission to make, through the same medium, a brief reply. It will be brief, because of my fixed determination, for reasons which will be appreciated by all who rightly feel for the honor of the church, not to yield to the occasion thus sought for a newspaper controversy with a brother bishop.

It is proper for me to state, that Bishop McIlvaine's second letter to me was a reiteration of the demand made upon me by the first, as holding a position which, in my reply to it, I totally disavowed, and the responsibilities of which I entirely disclaimed. There was, therefore, the same difficulty in the way of the reply which he desired that there was in the case of the first letter. It would have involved an admission which I could not conscientiously make. There were other obvious modes of eliciting my views and opinions in the case, without compromise of principle on my part, to which the bishop could have easily had recourse, but which he did not see fit to adopt.

It ought to be distinctly understood, that in my reply to the Bishop I gave prominence to Dr. Seabury's "Christian and honorable readiness, at all times, to admit into his paper all properly written vindications from injustice supposed to have been done by it, and appeals from what may have been painful to the feelings of others, or be deemed an improper editorial interference," and stated that "if an editor of the Churchman should fail in these respects, I should deem it a serious disqualification for his office, and feel compelled to notice it as such."

In the bishop's second letter to me, and in his communication to your paper, stress is laid on the Churchman's being announced as *my official organ of communication with my diocese.* For what reason, I was for a long time at a loss to imagine. It appeared to me that this had no connection whatever with the matters in which that paper was deemed so offensive. At length, however, it occurred to me, as barely possible, that the obvious meaning of the terms might be misunderstood. This possibility must be my apology to your intelligent readers, for saying that nothing more is herein meant, than that the Churchman is the medium through which appointments and other official matters, are announced to my diocese.

It is very obvious, from the pains which the Bishop takes to make it appear that I am even more responsible for the faults, rather, in his representation, the grievous criminality of the editor of the Churchman, than that editor himself, that he has me in his eye, in his solemn charges of enmity to God's truth, and departure from his gospel. I acknowledge not the authority of the Bishop of Ohio thus publicly to reprove and rebuke a brother bishop: but pray that I may have grace rather to receive his judgment in the spirit of meekness, than to let it be the cause of any unkind or unchristian feelings toward him.

I will not pretend to vindicate myself against the awful charges which a brother bishop has thus brought against me. I have ever had an unconquerable aversion to obtruding my personal concerns upon the public. If I deserve public censure and reprobation, all attempts to repel them must ultimately fail. If I do not, I had rather, much rather, let it appear in what the grace of God may allow me of Christian character and deportment—of the living manifestation of the true faith and sound principles of the gospel, than in any set defence. I am before my diocese and the Church under the awful responsibilities of the apostolic office. A newspaper vindication of my character, principles and official acts, can be of little importance, if my daily walk, duties and ministrations, are not sufficient; and a newspaper attack upon either is little to be regarded, if that walk, and those duties and ministrations, are what they should be.

Therefore, Messrs Editors, I have done, I trust, forever, with any public connection with the matter which has called forth this communication. Whatever merit, or the reverse, may be attached to drawing public attention to the faults of a brother Bishop, is left unshared by me to my brother of Ohio.

Particularly requesting the favor of the insertion of this in your paper of next Saturday.

I am, gentlemen, yours, very truly,

Benj. T. Onderdonk.

New-York, April 3, 1841.

From Arcturus for April.

BEMERTON:

A TRAVELLER'S SKETCH.

The reputation of George Herbert is chiefly that of a religious poet, and is mostly confined to the church of whose institutions and blissful hopes he loved to write. Within the church his influence has always been great; the volume of the Temple has been a sacred book with the clergy, and at this day has inspired more perhaps than any other single production the numerous poems published at Oxford, no ungraceful or inefficient hand-maidens to the theological dogmas of the Tracts. Out of the church, Herbert has been heretofore disregarded in the general censure of the metaphysical poets. It would not be a difficult task to prove the claim of this author to a high rank in the history of English poetical literature. Under the catholicism of modern taste and judgment his name has already found its way into several recent specimens of the poets; his lines grace the heads of chapters of fashionable novels; he is quoted by philosophers as well as divines, and may be fairly regarded as a

classic. His Life, written by Izaak Walton, has doubtless added much to his good fame. It is an uncompromising eulogy, and paints the scholar and the saint in terms that would do honor to the charity drawn by St. Paul. The praise, we are inclined to think, is no less just than generous. History has its portraits of vice and crime at which humanity may shudder, yet the world is quite credulous of their atrocity; we see not why other circumstances may not have produced as remarkable virtues, nor why the record of them should not be received with at least equal favor. Walton's Lives are an honor to the heart of the writer and to the whole human race.

The character of Herbert is summed up in those two expressions, the scholar and the divine, to which it is scarcely necessary to add the epithet of the gentleman. Yet the knowledge and refinement of the courtier went to make up the man. His life was the result of the happiest education engrafted on the purest natural tastes. The mother of Herbert enjoyed the friendship of Dr. Donne on equal terms of intellect and piety; his eldest brother was the baron of Cherbury, famed in the history of philosophy. At Cambridge, where he perfected his studies, Herbert became orator to the University, a station of honor and influence, that put its possessor on the road to advancement. King James gave him a sinecure which had been once held by Sir Philip Sidney, but on the death of the monarch he abandoned all court prospects, and after a year's retirement, mith many mental conflicts, he entered upon sacred orders. He earned his best laurels both for earth and heaven at the humble parish of Bemerton near Salisbury, in the quiet discharge of the duties of a village priest. These few incidents sum up the external history of the man; his inner life, or that portion of it rather which he chose to reveal, is written in his books. Every thought tends upward to religion and heaven, but there is knowledge of society and feeling of merely human things too. The man and the Christian were first perfected in his character before he sought the priesthood. As Herbert is chiefly known by his religious poems, and these are likely to be overlooked by many who may naturally regard them as sectarian, we think we may render a service to the general reader by culling a few of a more general philosophical interest. The following will show the poet and the worldling (if we may use this phrase in a cosmopolitan sense, meaning a member of the universal brotherhood of matter and spirit, the child of the world, inheritor of the past, brothes of the present,) rising to a lofty strain of genius. We have seen part of this quoted among the writings of Mr. Emerson: we would that printers' types could give the strong lines the oracular depth and weight of that gentleman's noble voice. Then might we seem to hear the poet's inspiration borne out of the past, the stern majestic voice of the soul speaking across the intervening century, true and constant as the sound of the ocean is the same to our ear, it resounded to the Greek on his wave-swept shore.

MAN.

My God, I heard this day,
That none doth build a stately habitation,
But he that means to dwell therein.
What house more stately hath there been
Or can be, than is man? to whose creation
All things are in decay.

For man is every thing,
And more: he is a tree, yet bears no fruit;
A beast, yet is, or should be more.
Reason and speech we only bring,
Parrots may thank us, if they are not mute,
They go upon the score.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest brother:
For head with foot hath private amity,
And both with moons and tides.

Nothing hath got so far,
But man hath caught and kept it, as his prey.
His eyes dismount the highest star:
He is in little all the sphere:
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

For us the winds do blow;
The earth doth rest, Heaven move, and fountains flow.
Nothing we see, but means our good,
As our delight, or as our treasure;
The whole is either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed;
Night draws the curtain, which the sun withdraws:
Music and light attend our head.
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

Each thing is full of duty.
Waters united are our navigation;
Distinguished, our habitation;
Below, our drink: above, our meat:
Both are our cleanliness. Hath one such beauty?
Then how are all things neat!

More servants wait on man,
Than he'll take notice of: in every path
He treads down that which doth befriend him.
When sickness makes him pale and wan.
Oh mighty love! man is one world, and hath
Another to attend him.

Since then, my God, thou hast
So brave a palace built; O dwell in it,
That it may dwell with thee at last!
Till then afford us so much wit,
That, as the world serves us, we may serve thee,
And both thy servants be.

An appropriate continuation, a corollary, as it were, out of this richly suggestive, meditative poem, is found in another part of the volume, entitled Man's Medley; its calm philosophical revery is no unmeet companion to the sound of birds, and nature whispering in the groves overhead.

MAN'S MEDLEY.

Hark how the birds do sing,
And woods do ring.
All creatures have their joy, and man hath his.
Yet, if we rightly measure,
Man's joy and pleasure
Rather hereafter, than in present, is.

To this life things of sense
Make their pretence;
In the other angels have a right by birth;
Man ties them both alone,
And makes them one,
With the one hand touching Heaven, with the other earth.

In soul he mounts and flies,
In flesh he dies.
He wears a stuff, whose thread is coarse and round,
But trimm'd with curious lace,
And should take place
After the trimming, not the stuff and ground.

Not, that he may not here
Taste of the cheer:
But as birds drink, and straight lift up their head;
So must he sip, and think
Of better drink
He may attain to, after he is dead.

But as his joys are double,
So is his trouble.
He hath two winters, other things but one:
Both frosts and thoughts do nip,
And bite his lip;
And he of all things fears two deaths alone.

Yet even the greatest griefs
May be reliefs,
Could he but take them right, and in their ways.
Happy is he, whose heart
Hath found the art
To turn his double pains to double praise.

It had often occurred to me, that if it were ever my good fortune to be in England, I would contrive a literary pilgrimage to Bemerton. The wish and the opportunity at last united, and I found myself one Saturday noon, in the month of September, on the road from London to Salisbury. The sacredness of the object, the large part of the living world I was leaving behind, contrasted with the simple association of one man long since departed, with a remote and silent vicarage, lent more than usual intensity to the traveller's sensations, which, by the way, never lack individuality and a sufficient importance, at least, to the traveller himself. As I left London, the houses and familiar objects of the streets put on a more conscious look than usual. Instead of a farewell glance, I seemed to look upon every thing anew for the first time. The light gleamed quite through Henry the Seventh's Chapel, as we passed Parliament street, on the way to Vauxhall Bridge. There I suffered a loss of my lofty reveries by descending from the outside box-seat of the coach to a second-class rail-car, which was to advance us on our journey so far as Basingstoke. A poor devil sunning himself on the Battery, and the same poor devil locked up in the watch-house, are not two more different beings than an outside transferred thus unceremoniously to his equivalent fare on the inside. The second-class passengers are placed next to the engine, with the first chance of blowing up, and as poverty is very rightly judged in England to be very unenlightened, the door is at once locked, and the key transferred to the conductor's pocket, lest the inhabitants should be walking out and breaking their necks on the journey. The backs of the wooden seats are very upright, cushions are carefully excluded, and windows dispensed with altogether; small inconveniences which are provided by rail-road directors to neutralize the growing democratic tendencies, and preserve the proper proportion between numbers one and numbers two of the community. There was, too, the noise of the engine, sawing wood, chopping straw; and panting with the exertion all the way. I dipped into my pocket for a book, and was fortunate enough to draw out Mr. Tasistro's very entertaining account of the three days revolution at Paris, and his own pleasant adventures therein, which I had provided in store for a trip to the continent. This alleviated the journey to Basingstoke, which proved to be a quiet, snug English country town, on the side and at the foot of a hill, nestling under the care of an old church, and with trees intermingled with the houses. It was the close of the afternoon, the boys were playing about, and the more leisurely of the inhabitants had drawn together for the permanent daily occupation of superintending the rail-road, the disembarcation of passengers, and the more particular one of hailing return friends from London, and the Saturday newspapers. We resumed, immediately, our old coach positions, (that vehicle having been transported with us by the railway,) and the interrupted acquaintanceship with the coachman. He pointed out the grounds and mansion of a Lord somebody, who was insane; it had been long suspected, but was finally brought home to him by his relatives and the Lord Chancellor, when he married his maid servant! Evening came on; a shooting star shot clear across the great bear, more than half of the heavens; the moon rose over Salisbury plain, and lit up the pools of mist that began to rise from the marshy hollows, while the tufts and trees stood out in the midst like islands. This was the approach to the Cathedral town of Salisbury.

The next morning was Sunday—I opened the curtains to look out upon Herbert's own day,

So clear, so calm, so bright,
The bridal of the earth and sky.

There were one or two loiterers at the doors of the closed shops in the silent neatly built street, who enhanced the tranquility by their vacant idle look; the whole atmosphere savored of cathedral sanctity, as greasy London, look upon it from what quarter you will, always appears reeking with beer and impiety. I breakfasted alone with Izaak Walton's Lives, and set forth to hear the morning service in

the little parish church of Bemerton. One and another gave me directions by the way, and I soon found myself outside the town on a well-kept road or street skirted with cheerful cottages and fields on either side, from which the birds answered each other overhead. Neat Sunday-dressed villagers were coming in towards the town by the road paths. There was a quiet about the scene, with the indefinable Sabbath stillness, (to be heard all the world over, even in careless Paris,) which we associate equally with rural Old and New England. A guide-post at a fork of the road pointed out the direction to Wilton, and less than a mile on this road brought me to a collection of houses and hay-stacks heaped together over a meadow, to the left of the road, which I hoped made up the village of Bemerton. They looked appropriate, and I was willing to accept them for the spot. It was Bemerton. A rudely-kept cart-track led down to a little irregular street of thatched houses, enclosed in farm yards that made up all the pretensions of the parish. It was humble, to be sure, but it was picturesque. The thatch it could not be disputed was graceful, covering the windows and gables like a heavy eyebrow or a huge projecting snow drift. Under foot, the soil was wet, sloppy, and infested with cows. I took the left turning and in a few steps reached the suburbs, alighting on a diminutive wooden bridge, which spans the Neder, a stream that guides the foot-passenger to Salisbury. It commanded a level view over deep green meadow patches to Salisbury Cathedral, pointing high in the air with surpassing beauty. But the parsonage was not here. On turning again, it appeared immediately beyond, a little pinched old-fashioned stone building, the noisy bell ringing and old people crowding the porch. The church stands at a triangular corner of the road, fenced off from the footpath by gray sunken tombstones. There was no spire but a short ventilated kind of chimney, out of which the bell twanged its course tones with a cracked nasal utterance. Within, the appearance was not less curious. It was the most diminutive of all parish churches. The preacher's sounding-board projected from the very eaves of the springing roof, and left no space below for the tip-toe eloquence common with many energetic divines. The clerk, condensed beneath in the smallest compass, seemed to bolster both reading-desk and pulpit. The congregation may have numbered fifty persons; the younger portion of the villagers were doubtless withdrawn to the more imposing scenery of the cathedral. The clergyman wore the Oxford hood, and preached a practical plain sermon worthy of Herbert himself. At the time of singing the psalm and hymn there was instead a decent pause for several minutes; at the creed all turned to the east and bowed. The children of the parish were gathered about the chancel, and after the service were directly questioned on the catechism — an institution that Herbert in his Country Parson lays much stress upon. On the walls of the church are tablets to Norris and to Archdeacon Coxe, former incumbents. There is no monument to Herbert, who, we are told by Walton, lies buried beneath a plain stone by the chancel. With many a lingering look I left Bemerton; returning by the river path, with the light graceful spire of the cathedral in front all the way. The air was temperate, clear, and soft, much like one of our best October days in Indian summer, and the harmony of the landscape with the thoughts of the day induced me often to pause, almost unconsciously repeating aloud verses from Herbert.

The cathedral of Salisbury stands on a field of green in the heart of the town, beautiful enough to suggest a tradition that, like the stone preserved in the Roman capitol, it had fallen there from heaven. It is surrounded by comfortable old Elizabethan cathedral dwellings, with ivy covered gables and deep green trees puffing out their luxuriant foliage over brick garden walls. The whole town appears an appendage to the cathedral. I attended the afternoon service, and was snugly esconced in a deep well-cushioned oaken stall in the choir. It was the festival of St. Michael and All Angels. An old farmer sat beside me in the next stall talking to his neighbor before the service commenced. He wore white top boots, the straps hanging outside, and breeches tied with a riband at the knee. He could not get out of his mind a sermon he had heard in the morning on the degrees of angels in the hierarchy. It may be very good orthodoxy he said, but it is too much, after all, like the army and navy—'brigadier generals, major generals, generals, post-captains, captains, corporals and drum majors!'

So endeth the traveller's note-book upon Bemerton.

Advertisements.

The Treasurer of the General Convention of the Protestant Episcopal Church, in the United States of America, respectfully calls the attention of the Clerical and Lay Deputies, to the next General Convention of the Church, which is appointed to be held in the city of New-York, on the 1st Wednesday of October next, *to the* 1st Section of the tenth Canon, passed in General Convention, 1838, which is in the following words.

CANON X.

Of Defraying the Expences of General Conventions.

SEC. I. In order that the contingent expenses of General Conventions may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of this Convention, seventy-five cents for each Clergymen within said Diocese.

New-York, March, 1841.

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The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, devotes his whole attention to the labors of his school. He has only to add his conviction that it affords every facility for obtaining a thorough and elegant education; and to pledge to this end the untiring devotion of his family and himself.

New York, November 2, 1840. 1tf.

D. BRUNNER—*Protestant Episcopal Book Depository*, No. 1 *Charles st., Baltimore*, where is kept all the Sunday School Books, published by the Protestant Episcopal Sunday School Union; also a supply of Episcopal works always on hand. Also agent for the following periodicals:—Churchman, Church Record, Episcopal Recorder, Banner of the Cross, Southern Churchman, Western Episcopal Observer, Chronicle of the Church, Journal of Religious Education, and Children's Magazine.

Baltimore, March 27, 1841.

A LADY, a communicant of the Episcopal Church, wishes a situation as teacher in a ladies' school, or as governess in a private family. She is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Address Rev. J. W. Brown, Astoria Institute, L. I.

March 30, 1841. 19—2t

PALMERS CHURCH HISTORY, 2nd Edition. The rapid sale of the first edition of this valuable book, has fully tested the public estimation of its value. The second edition is now in press, and will be ready prior to the first of April Orders from the clergy and laity respectfully solicited by

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☞ Mr. A. W. HACKLEY, our regularly authorized collector, is now engaged in presenting bills for collection to the subscribers of this paper in New-York and Brooklyn; in accordance with the terms of subscription.

ST. PETER'S GRAMMAR SCHOOL, Peekskill, West chester co., N. Y. This institution will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for while the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour, it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages, as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

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The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainright; the Rev. Messrs. Forbes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New-York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry and Beasly, New-Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841. 18

H. & S. RAYNOR, Booksellers, New-York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The Publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read over and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate steel engravings; the frontispiece being a representation of *Christ blessing the bread*. The binding is in Turkey Morocco and Calf, plain and extra gilt, three sizes, *viz.*: 12, 18, and 24mo.

BOOK OF COMMON PRAYER.

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And also for sale at the principal Bookstores.

March 30, 1841. 6t

GEORGE JARDINE, ORGAN BUILDER, Anthony street, next door to Broad way, New-York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. 21y

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